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"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three winesses

THE

AMERICAN MISSIONARY.

VOL. XLIII. OCTOBER, 1889. No. 10.

American Missionary Association.

ANNUAL MEETING.

The next Annual Meeting of the American Missionary Association will be held at Chicago, Ill., in the New England Church, commencing at three o'clock Tuesday afternoon, October 29th. Rev. R. R. Meredith, D.D., of Brooklyn, N. Y., will preach the sermon. Fuller details regarding the reception of delegates and their entertainment, together with rates at hotels, and railroad reductions, will be found on the last page of the cover.

We are anxious that the Churches, Local Conferences and State Associations should be fully represented at the meeting. This Association is the almoner of their bounty and seeks their aid and counsel at its annual gatherings. We believe that the work of the past year will not only meet their approval, but increase their enthusiasm for pushing forward with renewed interest what still lies before us. We request the pastors of churches to secure the appointment of delegates, and all local Conferences and State Associations whose meetings have not been held, to name their delegates.

For notice of Woman's Meeting, see page 295.

VOTING MEMBERS.

Life members and delegates chosen by contributing churches, local Conferences, and State Associations, constitute the Annual Meeting, as will be seen by the following article of the Constitution.

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association, and every State Conference or Association of such churches, may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

THE CLOSE OF OUR FINANCIAL YEAR.

These pages may fall into the hands of some of our constituents before the close of our fiscal year, September 30th. We hope that the opportunity will be embraced by church treasurers to remit promptly funds designed for us, and that benevolent friends who have intended to aid us during the year will carry out their purpose at once. The outlook is encouraging and we shall hail with joy and gratitude the day of deliverance from debt.

LETTERS FROM CONTRIBUTORS.

"Again I have the pleasure of enclosing for the general use of the American Missionary Association a draft of one hundred dollars. The Lord bless the work of the dear workers in the field. My love to them."

———

"Many years ago I used to contribute to the funds of the American Missionary Association. My husband and I supported a teacher under its auspices, but times have changed and we are not able to do that now. For many years I have ceased to send any money to your treasury, for I thought what little I could afford would do no good at all. But seeing in the September MISSIONARY some contributions of a few dollars, I send the enclosed five dollars. If each one interested in the cause would do that, it would help some. My interest is unabated in your great and glorious work for humanity and immortal souls."

FROM A MISSIONARY IN CHINA.

"Enclosed we send twenty-five dollars, which please accept as our subscription to the American Missionary Association work for the current year. We are more and more interested in this work, especially in view of the hateful prejudice that exists in many parts of the South against the colored people and those who have so nobly espoused the cause of their education and Christianization. This low-minded prejudice is very similar to what we have to endure here in the interior of China, yet it is harder to bear because coming from those who pretend to be enlightened Christians, while here those who indulge in personal abuse are mostly of the lowest and most ignorant heathen, though they are often backed up by the literati."

COMPROMISES AND THE CONGREGATIONAL CHURCHES OF GEORGIA.

Americans are much addicted to settling difficulties by compromises; but these compromises, in State and Church, especially in regard to slavery, have so often been the sacrifice of principle to expediency that the word has come to have a sinister meaning—implying such a sacrifice; and they have so often proved failures as to show them to be unwise, even as a matter of expediency.

A brief sketch of some of these past compromises, with their motives and failures, may throw some light upon the compromise proposed for the Congregational churches in Georgia.

POLITICAL COMPROMISES.

These have usually been made from more than one motive:

1. One strong plea is that the expediency is so urgent that a small sacrifice of right is justifiable. In that celebrated law case of Shylock the Jew *versus* Antonio the merchant, so ably reported by William Shakespeare, Esq., this reason was plainly stated. The defendant's attorney, Bassanio, in order to avert from his client the dreadful forfeit of a pound of flesh taken nearest his heart, appealed to the judge:

> "I beseech you
> Wrest once the law to your authority;
> To do a great right, do a little wrong."

The "wise young judge" knew the law, human and divine, too well to grant this plea.

But that plea had its influence in securing the adoption of the Federal Constitution. Among other difficulties in the way, a constructive guarantee of slavery seemed necessary to secure the assent of some of the Southern States. How strong the plea! Slavery was wrong to be sure, but the terrible seven years' war was ended, and a great nation was ready to come into existence! The compromise was made and the Union was formed. But did the compromise save it? No! The "pound of flesh" was at last the price. After a struggle of seventy-two years the crisis came, Sumter was fired upon and the compromise was found to be a failure. "A pound of flesh!" Nay, the flesh and blood of a million of men saved the Union.

2. Another motive for a compromise is the expectation that while it is all that can be done now, it will be a step towards the ultimate. This

was strongly urged in that first compromise. It was said that the Declaration of Independence, the enthusiasm for liberty, and the world-wide boast of equal rights, must work a universal consent to the abrogation of slavery. Jefferson voiced the general sentiment when he said: "I think a change is already perceptible since the origin of the present revolution. The way I hope is preparing, under the auspices of heaven, for a total emancipation." But slavery grew stronger, instead of weaker, under the compromise, and from time to time required more compromises, and more surrenders. The Missouri Compromise, the Annexation of Texas, and the Fugitive Slave Law, each extorted under threats of the "dissolution of the Union," are examples. But no compromise ever wrenched an inch of territory from the clutch of slavery and gave it to freedom. Freedom *held* the whole Northwest, by the *un*-compromising requirement: "There shall be neither slavery nor involuntary servitude" there!

3. Another strong plea for compromise is the hopelessness of gaining anything better. This was the consideration urged so vehemently against the early Abolitionists. It was said: "Slavery is wrong—that we all admit—but it is a fixed fact, invulnerable, backed up by wealth, talent, pride and political influence, and all opposition is vain. You Abolitionists are mere sentimentalists, visionaries, doctrinaires." This had great influence with the indifferent, the timid, and especially with those who vaunt themselves as "practical men," who boast that they care nothing for abstractions, but take business views of things. This plea and these men were largely influential in carrying forward some of the most iniquitous compromises preceding the war.

ECCLESIASTICAL COMPROMISES ABOUT SLAVERY.

This glance at the compromises in the political history of the nation prepares us to look at those in the Church. Here, too, compromises on the subject of slavery were made as in the State, and generally from the same motives and always with the same disappointing results.

The Churches before and during the revolutionary period were emphatic in their utterances against slavery. Their accredited leaders and official convocations used such terms as these: Methodist, "The sum of all villanies;" Presbyterian, "Man stealers: stealers of men are those who bring off slaves or freemen and keep, sell or buy them;" Baptist, "Slavery is a violent deprivation of the rights of nature;" Congregational, "Slavery is in every instance wrong, unrighteous,

oppressive, a great and crying sin, there being nothing equal to it on the face of the earth."

But there were slaveholders in the churches, and as population increased they became more numerous and naturally chafed under such denunciations. But their impatience reached its climax under the modern anti-slavery doctrine that immediate emancipation is the only remedy for the sin of slavery. The South was alarmed and soon became imperious and exacting; the North was timid and yielding. Then began the special era of ecclesiastical compromises. Let me specify:

1. The utterances as to the guilt of slavery were modified, reaching at length the point where some of the most eminent doctors of divinity and the most learned professors in theological seminaries tried to vindicate from the Bible the toleration of slavery.

2. Disclaimers were made as to the right to interfere with slavery. As, for example, a large ecclesiastical assembly by vote disclaimed "any right, wish or intention to interfere with the civil and political relation between master and slave, as it exists in the slaveholding States of this Union." A distinguished bishop is reported to have said: "I have never yet advised the liberation of a slave, and I think I never shall;" and an eminent doctor of divinity declared: "If by one prayer I could liberate every slave in the land I would not dare to offer it."

3. Fine distinctions were drawn in behalf of slaveholders. It was warmly urged in their defense that while slavery was a sin, the individual slaveholder might not in every case be a sinner—a charity that was made to cover a multitude of sinners. One large religious assembly declared that it could not "exclude slaveholders from the table of the Lord;" it would rather "sympathize with and succor them in their embarrassments." An elaborate report was adopted at another large convocation, in which it was suggested that the convert should be admitted into the church while still a slaveholder, an oppressive ruler and a proud Brahmin, in the hope that under proper teaching, "the master may be prepared to break the bonds of the slave, the oppressive ruler to dispense justice to the subject, and the proud Brahmin fraternally to embrace the man of low caste."

The great motive for these concessions was the desire for church enlargement. Slavery was a sin, but the slaveholder might not always be guilty, and if church unity and church extension were to be secured in the South, some concessions must be made. Then, too, there was undoubtedly the hope that concessions and fraternal intercourse in public assemblies and in Christian work would win the confidence of the

slaveholders, and perhaps prepare the way for the gradual removal of slavery; and above all there was the cogent plea that compromise or division was the only present choice. The "*half-loaf*" argument was wielded most effectually, and here, especially, the "practical men" came to the front, while on the heads of the devoted Abolitionists were showered without stint the epithets "fanatics" and "visionaries."

So much zeal for the slaveholders, and so much sacrifice of self-respect, not to say of conscience, surely deserved a better fate; but all was in vain. The slaveholders scorned the compromises, and ruthlessly rent asunder the great national churches and missionary societies. The Congregationalists, never numerous in the South, clung with great tenacity to their few churches, but at length surrendered them.

ECCLESIASTICAL COMPROMISES ABOUT CASTE.

So ended the first chapter of humiliating and fruitless Church compromises; but a new chapter has begun to be written, and so far promises to read just as the other did, both as to the facts to be recorded and the end that will be reached. Slavery is dead, but the son and heir and legitimate representative, *race prejudice*, arises to take its place. This does not propose to remand the colored race back into slavery, but to hold them as inferiors, to be discriminated against as to equal rights and to bear with their color the perpetual ban of separation and degradation. This might be expected in the political world, but not in the Church where "*all are one in Christ Jesus.*" And it would be a specially sad fact if the Church should be more tardy than the State in the recognition of the equal manhood of the two races.

One great effort in the present ecclesiastical struggle is to secure the reunion of the sundered Churches; and, as in the case of slavery, other issues have been waived or compromised, leaving race-prejudice as the real point in the contest. Great have been the endeavors for harmony. Committees of Conference have been appointed, have met and conferred; enthusiastic public meetings have been held; communion services have been celebrated jointly, and great feasts have been spread to welcome visiting delegations. But the South has been inflexible on the color-line. The Northern leaders have made concessions, and in some instances have been ready to surrender the main point, but the mass of Northern Christians seem unwilling to deny the Saviour in the person of the man whose ostracism is demanded for no fault of his own, but only because God made him black.

The Presbyterian Church (North) deserves special mention for hav-

ing, in the last General Assembly rejected a compromise that approved "the policy of separate churches, presbyteries and synods." The prize was nothing less than the ultimate reunion of the Northern and Southern branches of that great Church. The leaders in the Church and in the Assembly were committed to it and warmly advocated it, but when the test vote came, it was rejected by an overwhelming majority! *God grant that when the test comes for the Congregationalists they may show as much back-bone!* The present stage of the controversy finds the Methodists, Baptists and Presbyterians still divided, with little prospect of reunion. The Episcopalians in South Carolina have surrendered on a compromise that permits the one colored minister in the Convention to remain in it, but utterly forbids the admission of any others.

THE CONGREGATIONALISTS IN GEORGIA.

The Congregationalists are considering the question practically, but with a division of sentiment. Some stand firmly against all race distinctions, while others are disposed to compromise on a plan that keeps the two organizations in Georgia still separated by the color-line, but that provides for the appointment of a few delegates from each, to form a new body that shall have charge of the interests of the denomination and be represented in the National Council.

We are not careful to criticise the *details* of this plan, nor are we anxious to secure any particular modification of them. The cardinal fact is that the plan itself keeps the two bodies in Georgia apart for no other assigned or assignable reason than race prejudice; for who supposes for a moment that if these bodies were both white there would be this elaborate plan devised to touch each other with the tips of the fingers, instead of giving at once the whole hand-grasp of Christian fellowship? And so long as this plan makes or retains the line of caste distinction or practically delays or evades its rejection, it is a compromise that should not be endorsed. But already the old pleas for compromise are urged in its behalf:

1. It is said that this is a first step towards the ultimate—a bridge to facilitate a future coming together. But a bridge is not possible, nor if possible, necessary. There is no doubt that since the New Testament was written there have been great improvements in bridge building, both mechanical and theological; but between equal manhood on one side and race prejudice on the other, "there is a great gulf fixed," and no bridge can span the chasm. *The Negro must surrender his manhood or the white man his prejudice.* There is no half way. But

when either is surrendered, there is no gulf, and no bridge is needed. If the Negro will take his place as an inferior, he and the white man can ride on the same seat in a buggy: if the white man will surrender his prejudice, the Race-Problem is settled. Which shall be surrendered —the manhood or the prejudice? The Congregational churches have no doubt on that question, and if we are to educate men in right principles we must stand firmly upon them ourselves. To begin with a compromise is to yield the very point at issue.

2. But now also the opposite tack is taken. We are told that race prejudice is a fixed fact—that the Southern people will never yield, and that hence if we are to plant Congregational churches in the South at all, we must compromise. And once more we have with us the "practical men," who claim to take common sense views, and they urge us again to be content with the "half-loaf." But this compromise "half-loaf" is very much like the famous "little book" that John ate that was indeed in the mouth "sweet as honey" but afterward proved to be exceedingly "bitter." The truth is that this half-loaf, and Ephraim's "cake not turned" and the drink that was "lukewarm, neither hot nor cold," constitute a very unhealthy diet for Christian people. The past has its lesson by which we ought to have profited; and it will be a shame if, with all our experience, we are found to need the reproof that "when for the time ye ought to be teachers, ye have need that some one teach you again which be the *first principles of the oracles of God.*"

We have to deal once more, in the history of this nation, with the precious interests of the poor and neglected, and we must guard against past mistakes. The issue before us is a square one, and no dodging and no compromise will meet the case. We plead now for eight millions of freemen as we once plead for four millions of slaves. God is their Father, Christ is their Redeemer and the Church must recognize their equal manhood. We hold with the *Christian Union* that: "It were better far that the Northern Church should not go with its missionary work into the South at all, than that it should go with a mission which strengthens the infidelity that denies that God made of one blood all the nations of the earth for to dwell together."

The Methodist, Baptist and Presbyterian churches North resist all overtures for separating the colored and white people in churches and ecclesiastical bodies in the South. The Episcopal Church, in Virginia and South Carolina at least, have consented to the separation on the color-line. The Congregationalists will soon decide the position they will take. Will they range themselves with the Episcopalians now standing alone?

INDIAN CONTRACT SCHOOLS.

The public has been made aware through the press recently that the United States Government aids the Roman Catholics to support 2,098 Indian pupils and assists all Protestant denominations in the support of only 1,146 pupils. Why is this discrimination, and who is to blame for it? If the Roman Catholics give for plant, teachers' salaries, etc., an amount proportionately greater than that given by the Protestants, then the Protestants have themselves only to blame, and the difficulty can be remedied by their giving an equal amount. But if, on the other hand, the Government gives in proportion more to the Roman Catholics than it does to the Protestants, then the Government is showing a wholly unjustifiable partiality. Figures are in order on this subject. Who will furnish them?

A MINISTER'S TESTIMONY.

"I have just been reading the AMERICAN MISSIONARY for August with profound interest. I rejoice with you that the 'figures are still improving'.

"Your 'practical thoughtful friend' is a suggestive example for us all. I am not surprised that this year he 'has doubled his special contribution.' 'Nothing succeeds like success,' is true also of achievement in bringing ourselves to give to the Lord of what he is constantly giving to us.

"I thank God for the simple, but singular and noble justice done by that judge and jury in Chicago who maintained the civil rights of brother Smith.

"Mrs. Regal's paper on 'The Local Society,' seemed to me full of excellent suggestions. One in particular, that of a birthday offering containing a cent for every year of age, is eminently practical, and conducive to surprising results. How better can we set up our Ebenezer than by thus saying from our purses as well as from our hearts, 'Hitherto hath the Lord helped us'?

"Finding it is best for myself to 'strike while the iron is hot,' I sit down at once to send you a check. The signal mercy of the Lord enables me to make my offering of dollars instead of cents, and has put so many benefits already into the fraction of the current year that it may be reckoned as a complete year. How small an acknowledgment does even a dollar seem for a year of life, with all its escapes from peril and all its experience of good! What a refreshing addition to the resources of the church would result if each professing Christian would give such a birthday offering of one cent for each year of life! May the Lord fill us all with the spirit of him who gave himself unto the death for us.

"I pray earnestly that the American Missionary Association may continue to enlarge, and its work to prosper."

NOTES BY THE WAY.

BY DISTRICT SECRETARY C. J. RYDER.

White Men and Red Men.

"THE ROUND UP!
INTERESTING HIGH SCHOOL COMMENCEMENT EXERCISES LAST NIGHT."

The above was the characteristic heading in a Dakota paper of an editorial notice of the closing exercises of their High School. Everything takes its color from the peculiar condition of society. A rubber overcoat is a "slicker," and a native pony is a "broncho." Not so inappropriate, either, is the term "The Round Up," for the closing exercises of a school year. It ought to be the round up, a complete circle or sphere of successful work and accomplishment, so far as that period of school-life is concerned. The white men of Dakota are changing perceptibly, I think, in their feelings toward the red men among them, or among whom they are. A sense of responsibility for their Christianization seems to have taken possession of the minds of the intelligent Christian people. One is impressed with the abundance of church buildings in these small white settlements. In one small village of perhaps five hundred people, I counted eight Protestant churches. With Christian churches so numerously planted as they are in these new Western States, we may hope for large help from them in the Indian work of the Association, before many years. They are now falling into line in this great work. I rode on one side of the Missouri River for many miles among the white settlements. Afterwards I rode on the other side of the river a long distance among the Indian villages, and could not help but contrast the condition of life of the two. The Government relations differ materially. If the supplies were withheld from the Indians, and they were compelled to take land in severalty, and not hustled over the prairie every month or two weeks for meat, sugar and coffee, I think the change for the better would be perceptible in a twelvemonth. There is general hopefulness on the part of the missionaries among the red men, now that two Christian men stand at the head of the Indian Department.

It was my privilege to take a cordial letter of greeting from Supt. Dorchester of the Government Indian Schools to the A. M. A. missionaries at Santee Agency, Neb. It was an encouragement to these earnest toilers in this far-away field to know that there was appreciation on the part of the Government of the Christian work among these Indians. Great care, intense study, great deliberation of action will be necessary if these new Government officers succeed in bettering the condition of the red men, as they are doubtless sincerely desirous of doing. They must know what they are doing, before they do it.

The Government schools which I visited furnished abundant evidence that considerable time would be necessary to correct the evils existing in these, and to make them what they should be before any radical policy could

be safely adopted by the Government in reference to contract missionary schools. The Roman Catholic influence seems to have been a dominant power in the control of these schools for some time.

Wolf Chief, a Mandan Indian, called on me while at Fort Berthold and begged that his tribe be protected against a Catholic priest who, he said, wanted to compel them to send their children to a school that he proposed to establish near them. "We Mandans are Congregationalists," said this Indian chief, "and we want to send our children to your mission."

* * *

Incidents both amusing and pathetic are of frequent occurrence in this Indian work. Such incidents throw light upon the inside life of the Indians and missionaries, and are often useful in the "Monthly Concert," and so I record some of them here.

"Cherries-in-the-mouth," a somewhat aged and highly-painted Indian, was very much taken with one of the missionaries. He came to the Superintendent of the mission and offered eight ponies for her, or, I believe, more correctly, said he would give eight ponies, if he had them. His affection was larger than his pocket-book, as is sometimes true of his pale-faced brother.

* * *

"Plenty Corn" was a sweet little Indian girl, who attended the mission at Fort Berthold. She had won her way wonderfully into the hearts of the teachers, and when she died last spring, there were sorrowful hearts in the mission, as truly as in the Indian tepee. The parents had been reached also by the influence of the mission. They permitted the missionary to lay the body in a coffin. The Indians took up the little white casket and bore it to the boat in which it was to be taken across the Missouri River. The father rowed the boat, as the mother sat on the opposite bank waiting for her dead darling, and from the boat there went up the piteous wailing of the father, which was echoed back from the bank in the piteous wail of the mother. It was a sad, sad sight, and emphasized painfully the need of Christian instruction, that the hope of the Gospel may break through the superstitious darkness of these sad lives.

ECHOES.

An old man who teaches in the country heard we had a number of Sunday-school papers, and asked us if we had any "overtures of Sunday-school literature" to give him.

One of the older boys was obliged to leave school to work. In the last prayer-meeting he attended he said: "It makes me feel very sorry when I think that next week my seat will be filled with my absence."

Another prayed that he might walk more "citcumspotly before the world."

"FREELY YE HAVE RECEIVED, FREELY GIVE."

(Written for a Missionary Concert held in the interests of the A. M. A.)

So free are the gifts of heaven,
  So many the blessings which fall,
That, should we attempt to count them
  We could not number them all.

For God is a generous Giver.
  Who sows with a liberal hand
Shall reap a bounteous harvest
  And gather the fruits of the land.

For 'tis God that gives the increase,
  And oft it's a "hundred fold,"
And men are reaping in many ways
  Aside from lands and gold.

The blessings of home and fireside,
  Of friendship, of books, of health,
Of knowledge, of church, of worship,
  All these are a part of our wealth.

But off in the sunny Southland,
  In a part of our country large,
Are *needs*, which with us are *blessings*,
  And to us there comes this charge:—

Freely received are God's mercies;
  And now will ye freely give?
It will be a glorious mission
  To help a nation live.

BLUEHILL, ME. M.

THE SOUTH

ITEMS FROM THE FIELD.

BY FIELD SUPERINTENDENT F. E. JENKINS.

NEW CHURCHES.

Two new Congregational churches in connection with our work completed their organization with communion services on Sunday, September 1st. Both were organized by Northern people who have settled in the South in places which are likely to grow by immigration from the North. One is in Roseland, La., and is under the pastoral care of Rev. C. S. Shattuck. It starts with eleven members.

The other is in North Athens, Tenn., and for the present is cared for by our general missionary, Rev. G. Stanley Pope. It begins with thirteen members. Both will come into the regular State organizations of Congregational churches.

The First Congregational Church of Alco, Ala., was organized August 25th, with twelve members. Rev. James Brown, a graduate of the last theological class at Talladega College, is the pastor.

At Fort Payne, Ala., the first steps were taken August 21st toward the organization of a church. It was voted to complete the organization as soon as possible. Rev. Geo. S. Smith, recently of Raleigh, N. C., has gone to Fort Payne to take charge of the work.

NEW CHAPEL.

The Plymouth Congregational Church of New Decatur, Ala., aided by the American Missionary Association, is erecting a chapel which is to be

used as a church until the congregation shall become larger and wealthier. This church has been organized by Northern people who have gone to this new and growing town to make their homes. It is connected with the Central South Association of Congregational Churches.

HYMN BOOKS WANTED.

The Plymouth Congregational Church of New Decatur, Ala., greatly needs hymn books. It has a few copies of the "Songs of the Sanctuary," but not enough to enable it to use them. Any church having copies of this book which are not needed in its service could scarcely do better with them than to send them to this courageous little church.

From Crossville, Tenn., we have this appeal: "It would be esteemed a great favor if some church could furnish our people with a donation of hymn books for church singing. You may know of some church having a new supply of hymn books who would be pleased to give this poor flock on the mountains their old books. If so, they would be thankful, and highly appreciate the favor."

VACATION AT TOUGALOO.

BY FIELD SUPERINTENDENT E. S. HALL.

Awake? With the "Rat-a-tat Quir-r-k, tat-tat" of the great crimson-crested woodpecker hammering just for noisy fun on the wide cornice of the "mansion," with the summer sun shining in through the window, and the five o'clock bell pealing sharply from Strieby Hall, the seven sleepers would have to be awake and doing at Tougaloo University.

The mercury is passing the 72° point at sunrise; but the morning, as the sunshine sparkles on the dewy grass between the wide-spreading live-oaks of the grove, seems as cool as a morning on the Berkshire hills. The wide-rolling plantation fields to the west give no hint of the long hot mid-day hours when the cotton revels in a heat that sends all animate nature to the deepest coverts.

The Tougaloo grounds are a paradise for all feathered life. The quail with their cheery "Bob White" whistle in the kitchen garden, following in plain sight the boys hoeing out the "grass." The blue-jays, martins and mocking birds render a trip to the Paris Exposition entirely unnecessary, if one wishes to hear all parties talk at the same moment and in unintelligible syllables. Curious, is'nt it, that these shy denizens of field and forest are so bold, in term as well as vacation time, where these colored lads and lasses congregate, for people of a low, brutal nature, incapable of any spark of generosity or ambition, are no friends to innocent nature. The papers that characterize the Negro as such, a creature unfit to live in a white man's country, cannot be blinded by prejudice!

What of the human life at Tougaloo? College is out; the teachers are in the far North. Miss Emerson, Preceptress of the Girl's Hall; Mr. Hitchcock, Treasurer; Mr. Klein, Superintendent of the Farm; and Mr. Kennedy, Superintendent of Carpentry; and Mr. McKibban, borrowed from Macon school, are present to supervise the necessary work, for Tougaloo cannot be closed a day. With its farm and forest and its shops, it is to become for the Southwest what Hampton is for the Eastern South. May the Lord prompt some of his stewards to make investments here which will bring in a ten-fold interest for the nation and for heaven!

The dining-hall shows a number of tables well filled at meal times. Most interesting are the ten little girls whom Miss Emerson has taken to bring up to womanhood with habits of industry and economy, and with characters pure and joyous. Each day has its routine for them; the bed-room, the dining-room, the kitchen, the sewing-room, the lesson hour, the play time and the period for personal advice and religious instruction, have their appropriate but never-forgotten place.

There are a dozen of the large girls, young women who do the washing, "clean house," cook the daily meals and can fruit from the garden and orchard for the Sunday-night dish of sauce during the coming year. Part of these are girls in the regular domestic course, a few are kept to work for their board and instruction rather than have them obliged to go into the cotton fields at home under unscrupulous overseers. These girls have a long, busy day, for the work needed to keep any one of the great boarding schools in efficient operation would surprise any one of our contributing friends who has never been "thro' the mill."

The boys—*little* fellows some of them only seventy-two inches tall in their bare feet—comprise the regular students in the industrial courses; the baker, the butcher or meat boy, the irrepressible John boy of all work about the kitchen; then the stock, the farm, the carpenter and blacksmith apprentices, together with several kept for general help, for work of an unusual magnitude was to be undertaken this vacation.

The Girl's Hall, a great three story building with seven thousand five hundred square feet of ground plan, had been slowly settling into this treacherous alluvium, which is three hundred feet deep to the first sand and gravel, until the building was in danger of falling. Southern contractors advised taking it down because it could not be safely repaired. But the American Missionary Association's force was equal to the emergency. The weight, with the resulting strains and thrusts, was calculated. Concrete footings of sufficient area were planned, brick piers and heavy timbering were skillfully placed, and the building will stand stronger than new and much improved in plan.

If these youths, who pulled on the forty-eight great "jack-screws," lifting and blocking up the building section by section, who excavated exactly to the surveyor's stakes, who mixed concrete and mortar, who framed

and handled the huge "hard pine" timbers, who earnestly undertook whatever was told them—for this was new and strange work—if these youths had not been "Negroes," the outside world would have been glad to picture them in magazine and review.

The writer has had a long experience as master of a boy's boarding school in the North, situated in a village which also contained a young ladies' seminary. Had those young people been as sober and in earnest as these dusky-skinned ones, as free from midnight mischief, how many weary vigils would he have escaped!

The religious life at Tougaloo does not cease with term time. Two or three young men go out to hold Sunday services in the country cabins, the Sunday-school is full and the older ones serve as teachers, for many children come in from surrounding fields, making a school of nearly one hundred teachers and pupils. The young people's society meeting each Sunday afternoon, and the prayer meetings on Sunday and Wednesday evenings are characterized by a quiet, earnest Christianity, that would do credit to any circle in our Northern States.

FROM A TEACHER IN THE TENNESSEE MOUNTAINS.

Let me tell you of the general interest manifest in several of the counties west and north of us in attending this school. One of our students has visited many cabins over the mountains during his vacation, and finds school advantages very scarce and poor. He finds poverty and degradation, and ignorance of the world and of books. Some of the people are still using the old-time method of kindling their fires by flint and steel instead of matches. He has met many young people who are thirsting for books and school, has also found numbers who have struggled up through the darkness and have become teachers in their own neighborhood, "the blind leading the blind." Such almost invariably wish to come to our school and say they shall be here as soon as their schools close. Many are too poor to come. This is true of a number of young girls who would come if they could *work* their board or in any possible way pay for it. Whoever will provide funds to meet the expenses of these neglected girls, and place them in our school and prepare them for the future duties of life, will be doing an angelic work, and in the end will do the greatest good that can be done to this people. Very much of the money spent for this mountain people will be the same as thrown away if this effort is not made to educate the girls.

The natives are having their big yearly meetings and lively times shouting and actually chasing each other in and around their log churches to pull them to the "mourner's bench," and, in their wild efforts, they upset stove pipes and benches. It is so much like a circus that everybody runs to the big meetings.

SIGNS OF PROGRESS.

BY PRES. R. C. HITCHCOCK.

Every little while, some article giving ultra views of "The Problem," gets into the papers, sometimes painting a roseate-hued picture, and again some one, who does not find people of dusky hue all angels, writes that there is no hope; that all experiments leading to intellectual and especially to moral elevation are failures; and that she (as one wrote) is ready or almost ready, "to throw away the Bible and advise the negroes to be honestly heathen."

I will indicate a few plain signs of progress. The negroes are rapidly learning self-control. Six years ago, if a package was left in the hall over night, there would be signs in the morning that it had been meddled with. The contents might be all there—I have not found them greatly given to peculation, from the first—but they did not seem to have the power to resist the temptation to peep. Now, this is never done; a package of any kind may be left where it is freely accessible for weeks, and it will be untouched.

The first time a fire occurred in our neighborhood, what a panic there was! All were screaming and tearing about, trunks were dragged out of rooms, and one boy threw his out of a second story window. It was all we could possibly do to quiet them and restore order. Since then, there has been a fire so near as to scorch the rear fence and no panic, no screaming, hardly a student left his room. Formerly, on the receipt of bad news, as the intelligence of the death of a friend, it was not uncommon for one to have a fit of hysterics or something resembling it; now, such news is received with deep feeling indeed, and with tears, but no hysterics or fit of any kind.

There is, also, a grand growth in the sister virtue of gratitude. In this, they have more to overcome, probably, than in any other matter, for here they carry an inheritance of great weight, from the old slave days. Why should they be grateful? What chance to exercise the feeling! It became, like the eyes of the fish in the Styx of Mammoth Cave, useless, and to all appearances disappeared. But the germ is there, and with light it will again come to the surface.

I could cite scores of anecdotes. I will give but one, and I give this because it also illustrates a most loveable trait of character which abounds among these people—sympathy for suffering. Mrs. H. and myself started one day, to drive from New Iberia to the Avery salt mine, some ten miles distant. It was Monday following a hard Sunday's work speaking; it was as hot as days can be out in the Teche country, and when a little more than half way there, I was suffering from a terrific headache. We were too far to go back, and so drove on. Arrived at the "Island," we drove, as directed, to the boarding house, seeking a place where I could at least lie down, to find only a shed filled with tables, where the men ate, going elsewhere to sleep. I asked Mrs. H. to drive on and, holding on behind the

carriage, was groping my way along, more dead than alive, when I heard a voice cry out, "Why, howdy, Professor, how ever came you here?" Glad was I to hear a friendly voice. It was that of a young girl who had been, some months before, a visitor at the University, and to whom I had given a little book and spoken some friendly words. My bread came back to me—a whole loaf for a crumb. All day long, she and her mother, who left her wash tub to attend to me, worked over my miserable head. A mile and more she ran in the burning sun for ice, and no herb that grew on "Petit Anse" from which a decoction could be made, was left untried. until ice, herbs, and a tough constitution prevailed, and I was able to ride home. I offered pay, but it was almost indignantly refused. I wish space would allow me to tell a hundred stories to illustrate their kind-heartedness, not only to each other, but to strangers, and even to their old masters and mistresses.

Their Christian faith is something wonderful. It has been my blessed privilege to be at the bedside of several young people as the death angel hovered near, and nowhere did I ever feel so near the pearly gates. Such pure faith and perfect confidence, such perfect resignation, one could almost hear the rustle of the wings as Azrael bent down to take the sweet spirit home.

They have gained much in stability of character. Frivolity and silly nonsense are not the rule. Our boys and girls who go out to teach, carry a load of responsibility with them. Some of the parishes have been almost entirely transformed by their work. Three of our boys last summer built the school houses in which they taught, the people contributing time, lumber and money, and they are the *only* school houses in the State, outside of the large towns, that were built for, or are fit for, the purpose. Two of them have halls above for meetings, are fitted up with blackboards, desks, etc. The stories our boys tell of their efforts to introduce modern appliances and methods, remind me of those I used to hear from the old veterans Barnard, Camp, and others, of their struggles in the early days in Connecticut.

They have grown in cleanliness and industry beyond expression. When I first came here, it was sometimes harder to get a bit of work done than to do it myself. Now, it is a pleasure to work with them.

In nothing, perhaps, has there been so great a gain as in the habit of reading. The progress in this is simply astonishing, and cannot be described in a few words. Seven years ago, there was hardly a reader in the school. Now, many of our young people come to my library and, looking over my books, talk of them and their authors as intelligently as young people of the same age in Massachusetts would.

I conclude by saying that, in this far-away corner, God has greatly blessed the efforts made by faithful teachers, and there is every cause for encouragement and hope.

OBITUARY.

Another of our educated, consecrated and useful colored pastors has passed away. Rev. Welborn Wright, pastor of the Second Congregational Church of Lawrence, Kansas, died at his home, August 14th, of consumption. He was born in South Carolina, and had been pastor of the church in Lawrence over six years. He was a man of thought, earnest in his convictions, and had acquired a large influence over his own people. His church had prospered greatly under his care.

He won the esteem of the white people. Two years ago he was elected a member of the Board of Education of the city, and proved himself to be a man of good judgment in practical affairs. His funeral was attended by Rev. Dr. Cordley, Rev. R. B. Parker and Rev. A. N. Richards. He was Secretary of the Minister's Meeting of Lawrence, and resolutions of warm commendation and sympathy for his family were passed by that body, and also by the Board of Education of Lawrence.

We have just learned that Mr. A. J. Berger, formerly industrial teacher at Macon, Georgia, died at Claremont, Virginia, September 2d, at the age of sixty-six years.

News has also come to us of the death of Miss J. P. Bradshaw, a former teacher at Tougaloo University, Miss. For five years she bravely battled for life, but finally died of consumption.

STUDENT'S LETTER.

A BIT OF EXPERIENCE.

BY A TALLADEGA STUDENT.

Not long since I was forcibly reminded of the work and worth of the schools of the American Missionary Association by witnessing the services in a church. In a room large enough to comfortably seat one hundred were fully two hundred and fifty, and a large crowd hovering about the door. There was abundance of singing and praying. The songs were mostly on the solo and chorus style—not set to music, what we call plantation or "made-up songs." While singing, the leader adds new words to suit his fancy and emotional fervor; thus the song often undergoes several changes of words in the course of a few months, all the time retaining the same tune. This is what is meant by "made-up songs." Among those of my people in whom the emotional tide runs high this kind of singing is *very popular*.

In that meeting, while singing the last part of each song the audience would rise and turn their backs toward the pulpit. One started the prayers,

but soon the multitude of voices made it impossible to know who was leading or what was being said. The minister came in late. He slowly turned the pages of the Bible until he found his text. With a murmuring voice he read a few verses and began preaching. Moving off slowly, like an express train, he soon gathered a rapid motion of body and a furious rattling of words. With head down and the white of his eyes turned upward he kept up a constant spitting and walking for forty or forty-five minutes. All the while the hearers responded with thrilling animation. The sermon over, the singing was started as before for a long jubilee. A few nights ago, at such a meeting, not far from the writer's church, a young woman so mutilated her head while going through a muscular jubilation, that she had to go to the doctor to have her head repaired.

Less than a quarter of a mile away was another audience, not one-fourth as large as the one referred to above, with an educated preacher, worshiping in the spirit with the propriety and with the gentleness of the gospel. So unlike was the deportment and so different was the character of the two audiences that but for their common color one might have thought that they were composed of two distinct races. The question may be asked, what makes the difference? They are the same people, worshiping the same God out of the same Bible. Education and the lack of it make the difference.

The conduct of audiences like the first here spoken of seems to vary with the style of the speaker. I once preached to such a congregation. Their behavior was orderly. During the sermon their responses were a few amens. Knowing their habit in worship, I was somewhat annoyed with the thought that I was muzzling their feelings and the sooner I got through the gladder they would be. That class of people have a way of calling the minister "Cold water preacher," if he does not preach them into something like a spell of hallucination. Their composure led me to believe that I would earn the title. Still I endured, and endeavored to give the plain truth plainly and earnestly; having a strong feeling that as I was in authority I must command in the right way. After dismission, many said to me, "You gave us the pure word and we enjoyed it." "That's what we need," said another. I was heartily invited to come again. I find now I am welcome with that people.

"The fields are white already to harvest." Great is the opportunity of the rich and enlightened churches. The helpfulness of our schools to my people and to the country, is beyond calculation. Our missionary schools are like so many lighthouses along this dark belt of the Union. Their light is being reflected by thousands of colored youth who without these schools would have grown up in gross ignorance.

This brings to mind an incident of my life, which now I believe was providential. Seventeen years ago, when my education was very limited, while working in a restaurant, I visited Talladega College and was deeply

impressed with the school, and the intelligence and advancement of the boys. I decided that I would enter school immediately, and did so, though my money was scarce and a few weeks before I had agreed to continue work in the restaurant at twelve dollars per month, board and bed furnished. That was good wages for a boy of my age, but I know now that giving it up and going to school was a thousand times higher wages for me. I felt my imperfections so keenly then I was ashamed to talk to the boys in the college. The stimulation for an education, which I received on that visit to Talladega College has never left me. I regard it most fortunate for an ignorant young man to visit our best schools.

THE INDIANS

FORT YATES, DAKOTA.

MISS M. C. COLLINS.

During the recent measles epidemic a large number of children died on the Agency. At this village, a little child had been conjured until they thought it was dying, and then they sent for me. I found the poor little one all bruised with the hands of the conjurer. I showed the mother how to bathe it, and I poulticed the throat and sent Josephine over again to change the poultice, and she reported the child as breathing quietly. The next morning the swelling had gone down and the baby seemed much better ; all day it continued to improve, and the next day sat up and ate rice soup which I carried it. The mother said, " She is well now ! " I said, " O, no, she is not ; keep her in the house three days and I will visit her, then she will be well perhaps." If an Indian is not in a dying condition, they do not consider anything the matter. So, after I left, she took her child out and walked about two miles. The child caught cold, and that afternoon grew worse. They had an Indian to conjure it, and it died immediately. They sent for me to come and pray with them. Josephine went for Elias, and we went to the desolate home. The baby had been dead an hour and was closed up in a box, the grandfather singing a mourning song, the mother wailing, " O my daughter, my daughter, I loved her and she has left me." Over and over again she cried out in her sorrow. The grandmother had cut her flesh, and the streams of blood running down from her hair over her face only made all seem more desolate, and more weird and terrible. They were trying to be Indians, and yet they had asked for me to come. I suppose it was to give the child the full benefit of both religions, so that there should be no mistake in the future world.

My Bible class now numbers ten ; six of them are candidates for church membership. One of them spoke very nicely at our last prayer

meeting. Among other things he said: "No man can kill God's Word. It will live and his church will grow. We have tried to kill it in this village, but look at it now. It has taken hold of us, and we who have fought against it are now its followers. No man can kill God, because he alone is the creator of life, and it is only foolish to try to stand upon his word and keep it down. The Indian customs fall before the Word of God wherever the Bible has gone. My friends, stop fighting against God, believe on him and rejoice." This is Wakutemani (Walking Hunter) whom I named Huntington Wolcott for Mr. Wolcott of Boston. Because he said he wanted a long name and the name of a good man, I combined the two. He is now ambitious to become a teacher. He will be ready for an outstation whenever you are able to build one. He says they have already asked him to come up on Oak Creek to teach them, and I gave him a Bible and hymn books and primer, and he goes about reading and singing and praying for Christ. May he be indeed the Walking Hunter, going about seeking souls. God be with him to the end.

Nearly all of our Indians signed the bill to open the reservation. John Grass took the lead. He is a very wise man, and a good one for an Indian who represents the wild Indians. I attended all the sessions of the Council except the last. I see by the papers that a Roman Catholic priest on this Agency says he touched the pen first, and that caused all the Indians to sign. Grass says he wants me to dispute that, that he refused to sign last year because he did not like the bill. This year, the Commissioners were men of brains and the bill was a better one, and was so explained that the Indians understood it, and that they of their own accord thought the best thing they could do was to sign it, that the said priest had no power or influence over them whatever. He said, "Tell our friends this for me, and tell them the Commissioners know that we signed it of our own will because we believed it was for the good of our people." I told him I would write it East.

THE INSTABILITY OF THE INDIAN.—It used to be a proverb among the Indians that "The white man is very uncertain." The following brief extract from the letter of a missionary among the Indians not only shows that the Indian is unstable, but illustrates the difficulty of fixing the Indians in a given locality and at steady work:

The Commissioner was at ——— the other day, and our Indians had a chance to sign, and almost all of them did so, but still to many of them the opening seems an evil. I am afraid they are not going to maintain their places in the face of settlement by the whites. Already six families have slipped away to the Indian Territory, and I shall not be much surprised if in the next two years a considerable majority of them go; and still it is about as difficult to tell what an Indian will do, as it is to forecast western weather. I think they have never done so well in farming as this year, but one case

will illustrate how unstable they are. One man sold three young horses for about half what they were worth. He had about eight acres of wheat, twelve acres of corn, and an acre of oats, all of which he abandoned to go South, though all his crops were very fine and had been well worked by *himself.*

THE CHINESE.

OUR CHINESE IN CHINA.

BY REV. W. C. POND, D.D.

This is an old theme, but it presents fresh aspects from time to time. I am quite sure that the readers of the MISSIONARY will be interested in these extracts from three comparatively recent letters:

"MY DEAR PASTOR:

"Since I left for my home, I am perfectly well and safe. I am very glad that I havn't got any persecution come to me. I told my parents the first thing when I reached my home that I don't worship the idols and the ancestors when I marry. They did not say anything except, 'Do what you please,' and then I thought I could stop the bride to worship too. They said, 'She couldn't,' [*i. e.* could not be prevented from worshiping]. In the day I married, when the bride worship the ancestors the spectators called me saying, 'Mr. Fung Jung, go, worship with the bride.' My mother answered them, 'That is all right, he did worship.' Two days after, the news that I did not worship the ancestors reached my wife's parents. They immediately send a woman to me and asked me what was the matter I did not worship the ancestor. I explained to her as well as I could and then she went home. Though I stay very firm for Jesus Christ, I am very sorry that I could not convert my family yet. Do pray for me and for those who do not know Christ."

It may be remarked in explanation of this somewhat singular toleration of Fung Jung's faith and conduct as a Christian, that he had been a merchant for two or three years before he returned, and in comparison with his relatives at home, and perhaps with the average of returning Chinese, was a prosperous and somewhat well-to-do man. And it is often remarked that if a son or a brother can get *good luck* in California he may have whatever religion he pleases. That is what Chinese religion is *for*—its sole utility—to get for its patrons good luck, and if this is gained, and the son or brother has money to divide, his religion will be accepted as satisfactory, on the ground that it has worked well in his case.

JOE JET IN SEARCH OF A MISSIONARY.

Joe Jet is the Christian merchant (once a helper in our mission) to whom was entrusted by our brethren the task of inaugurating their mis-

sionary work in the districts from which they came. The letter from him that I am about to quote reached me some months ago. "I have crossed the stormy ocean and safely reached my country. I have seen Tsing Ki, Fung Foo and all my friends at Hong Kong. God protected me. And we talked about our missionary society, how we should go on. Then we agree to try to have one good Christian brother, his name Moo Hing Shing. He can both preach and teach. We know he is belonging to the Presbyterian Church, but we desired to employ him. Then I left Hong Kong and went home to see my parents, wife and all my relatives. I stay home ten days, then take my way, go to find where Moo Hing Shan is. I go through the chapel of Kong Moon, then San Wao city, and then got to San Ching Fan and inquire how to get my way to see Moo Hing Shan. The preacher at that chapel say, he's in Nor Foo Market, and so, finally, I meet him there. I then talk over the new story with him. He like very well to work in our society, but he had teached and preached in that place seven years and all these brethren and scholars cannot leave him. The missionary say he could not let him leave, because he is a true Christian—not one to begin believing and then stop. He cannot decide yet. He will think about it. If he sure he cannot leave there, then we find another."

A third letter is from a brother who has recently returned from China. It speaks of good news he has received from home—news of the baptism of six persons—one man and five women. About some of these women our brother knows something, and says: "One of the women was about sixty years of age. Her brother was a Christian and a preacher, and through her brother she gain to be a Christian. After this she encountered many trials, especially with her son's wife. Her son was in California, and his wife and two children lived with his mother. After she became a Christian both the children died. Their mother quarrel with her because she will not worship the idols. Then her brother, the preacher, died. Then she herself was taken very sick. We miss her three Sabbath days. That time no Chinese preacher was there, and only myself and, perhaps, one or two Christian brothers with me at the chapel. So I ask one of them to go with me to see for what cause she was absent. She lived about five miles from my place. We reach the village, meet a young man outside the village, ask him 'where is the Christian woman's house?' He said to us, 'Follow me.' So we follow him straight to her house and that young man live there. So I found she was sick. Three women were in the house, one of them the son's wife. These women said to us, 'If she not be a Christian you would not come to her.' My answer, 'Certainly not; if I not a Christian myself I would not come here.' So I begin to have a little talk to them and tell them who is the true God and how much God love us all, and how Jesus died for us. After this I gave them a prayer. They felt very much pleased to hear it. They gave me some present to

take home, and soon the woman got all well. Then she went with her brother's widow to Hong Kong and leave her son's wife at home. Then she also became a Christian woman, very faithful, although a great many people make fun of her and use many bad words about her. She must be one of the five baptized."

Another letter from a Chinese brother tells me, "My wife one time, with the Chinese women, keep Sabbath day. So I am very glad. When I was at home my wife say she too young to be Christian and afraid the people would make fun of her. I told a Chinese preacher's wife in China to try to get her. I hope she will be led the Christian way."

Surely the leaven, though little, is working in China, and though it be hid in a great mass of meal, it will not cease its working till the whole is leavened. "China for Christ!" this our motto, and this our prayer.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

WOMAN'S STATE ORGANIZATIONS

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

ME.—Woman's Aid to A. M. A., Chairman of Committee, Mrs. C. A. Woodbury, Woodfords, Me.

VT.—Woman's Home Miss. Union, Secretary, Mrs. Ellen Osgood, Montpelier, Vt.

CONN.—Woman's Home Miss. Union, Secretary, Mrs. S. M. Hotchkiss, 171 Capitol Ave., Hartford, Conn.

*MASS. and R. I.—Woman's Home Miss. Association, Secretary, Miss Natalie Lord, Boston, Mass.

N. Y.—Woman's Home Miss. Union, Secretary, Mrs. William Spalding, Salmon Block, Syracuse, N. Y.

ALA.—Woman's Missionary Union, Secretary, Miss S. S. Evans, Birmingham, Ala.

MISS.—Woman's Miss. Union, Secretary, Miss Sarah J. Humphrey, Tougaloo, Miss.

TENN. and ARK.—Woman's Missionary Union of Central South Conference, Secretary, Miss Anna M. Cahill, Nashville, Tenn.

LA.—Woman's Miss. Union, Secretary, Miss Jennie Fyfe, 490 Canal St., New Orleans, La.

FLA.—Woman's Home Miss. Union, Secretary, Mrs. Nathan Barrows, Winter Park, Fla.

OHIO.—Woman's Home Miss. Union, Secretary, Mrs. Flora K. Regal, Oberlin, Ohio.

IND.—Woman's Home Miss. Union, Secretary, Mrs. W. E. Mossman, Fort Wayne, Ind.

ILL.—Woman's Home Miss. Union, Secretary, Mrs. C. H. Taintor, 151 Washingtan St., Chicago, Ill.

MINN.—Woman's Home Miss. Society, Secretary, Miss Katharine Plant, 2651 Portland Avenue, Minneapolis, Minn.

IOWA.—Woman's Home Miss. Union, Secretary, Miss Ella E. Marsh, Grinnell, Iowa.

KANSAS.—Woman's Home Miss. Society, Secretary, Mrs. G. L. Epps, Topeka, Kan.

MICH.—Woman's Home Miss. Union, Secretary, Mrs. Mary B. Warren, Lansing, Mich.

WIS.—Woman's Home Miss. Union, Secretary, Mrs. C. Matter, Brodhead, Wis.

NEB.—Woman's Home Miss. Union, Secretary, Mrs. L. F. Berry, 724 N. Broad St., Fremont, Neb.

COLORADO.—Woman's Home Miss. Union, Secretary, Mrs. S. M. Packard, Pueblo, Colo.

SOUTH DAKOTA.—Woman's Home Miss. Union, President, Mrs. T. M. Hills, Sioux Falls; Secretary, Mrs. W. R. Dawes, Redfield; Treasurer, Mrs. S. E. Fifield, Lake Preston.

NORTH DAKOTA.—Woman's Home Miss Society, President, Mrs. A. J. Pike, Dwight; Sec., Mrs. Silas Daggett, Harwood; Treas., Mrs. J. M. Fisher, Fargo.

*For the purpose of exact information, we note that while the W.H.M.A. appears in the list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us.*

The Woman's Meeting of the American Missionary Association will be held in connection with the Annual Meeting, on Thursday afternoon, October 31st, in the New England Church, Chicago, Ill. Missionaries will be present from the work among the colored people and the mountain whites in the South, and also from the Indians, to give descriptions of their life on their mission fields. We would again urge a full representation of ladies from all the churches.

In connection also with the Annual Meeting of the American Missionary Association, and by their invitation, there will be an all-day Mass Meeting of Women's Home Missionary Unions in the New England Church, Chicago, October 29th. Every State Union is urged to send representatives.

GLIMPSES FROM THE FIELD.

SCHOOL LIFE.

I think you could not find a busier company of young people anywhere. As soon as one task is accomplished, another is ready to be taken up, and this goes on from early morn till time for retiring. Going into the kitchen you will find a dozen or more girls, with bright and happy faces, doing the homely work of dish-washing and preparing the vegetables for dinner. In the laundry, you are greeted with as many more smiling faces, some singing, others telling funny stories, but all busy at their allotted work. The bell rings for school and you will see them flying from every direction, perhaps having taken a moment to smooth the hair, or arrange the dress. All out of breath they reach the school room, ready for the five hours' work with books, which is the same as any average school in the North. This work being accomplished, they are off to the farm, shops, the sewing room and the cooking class. Here they learn to prepare all substantial food which would be necessary for any table, and become initiated into the intricacies of bread, pie and cake-making.

Our Sabbaths are not idle days either, for with Sunday-school, church service, and prayer meetings, our day is pretty well filled. Some of our girls are doing real missionary work by going out into the neighborhood, to relieve the sick, read to the old and infirm, and to carry food where it is needed. This they seem to enjoy, and it will, perhaps, prepare them for usefulness as they go out to work among their people.

HOME LIFE.

Perhaps, if I give you a glimpse into the home of one of our pupils, you can more easily understand what we have to work against among these people. In a miserable old hovel, of one small room, lives a family of eleven,

father, mother, five children, two pitiful little orphans, to whom the mother out of the kindness of her heart has given shelter, and a young man and a young woman as boarders. The mother toils hard each day to furnish bread for the little ones, and does what she can to keep her family respectable. The father is what is termed, "no 'count." He has no regular employment, but, when so inclined, will chop wood, and thus earn a few dimes. Their house is lighted by one small window, in which bunches of rags and papers supply the absence of glass. The room is heated by an old fire-place, which is crumbling to decay. The furniture consists of two straw beds covered with ragged quilts, a little pine table, aud four broken chairs. I need not tell you of the moral atmosphere which exists in such a home. Yet this is only a type of the home we see too often when we are making our round of calls.

SACRIFICES FOR EDUCATION.

Our school refuses none on account of age. Pupils are there, from the little three-year-old who attends the "Kinny-garten," as they call it, to those who are forty and fifty years old. I have been exceedingly interested in one woman who is now attending school in the primary room. She said to me: "I done sent my daughters through school and now I thought I would try and get a little education myself."

One of the good brothers well expressed this idea of sacrifice on the part of the parents for the education of their children when he said, "I only wants to be a stepping-stone for my children. If I can help them to rise higher than I have got, that is all I ask."

One poor woman told me she spent less than a dollar per week for provisions for a family of eight persons in order to save money to keep her children in school.

The oldest pupil in my school, a man over thirty years of age, said to me one day, "I wish I could have gone to school when I was young, for as a fellow grows older, his remembrance comes shorter."

OUR YOUNG FOLKS.

Two little girls, about eight and nine years old, have just been to my room. The older one said, "This yere chile wants a dress to wear to Sunday-school to-morrow, and her ma says if it don't fit she can cut it off and make it over." I found among the contents of the last barrel a pretty blue gingham that fitted. I am sure the one who sent the dress would have felt happy if she could have seen the glad look of the child as she received it. I found the older little girl was not attending any day-school, and when I asked her what she did to help at home, she replied, "I don't do nothing, but stay at home and tote wood and notice the house."

The children may be interested in a question asked by a little girl in the third grade. She said, "My pa wants I should ask you whether the children of Israel, that Moses led out of Egypt, were black people, or white people?"

I have been teaching nearly six weeks. The house is a cheap frame one with a fire-place at one end. It is supplied with five benches, two desks and a blackboard. On those small benches twenty-five or more children must be seated. It is hard to keep them busy, as very few have the books which they need. Many are just learning to read, and some of these are making excellent progress.

At first it seemed as though the scholars would fight on the least provocation. If there had not been a few who had attended another of our schools, I do not know what I should have done, but those few did not fight. Their deportment in the school-room was also good. Now there is scarcely any fighting. At first several brought tobacco to school, but it was not allowed to be used, and so is not brought now.

One day a girl was at the board doing a simple sum in addition, three plus four; she put down nine as the entire sum. When I asked her what three plus four was equal to, she said "seven." I then asked her why she did not put that down; she said, "Dunno how to make a seben and so 'lowed dat would do." One young man has come to school but four half days, yet he has learned to write his own name legibly and can read some. He could spell "right smart" before he came.

RECEIPTS FOR AUGUST, 1889.

THE DANIEL HAND FUND,

For the Education of Colored People.

Income for August, 1889, from the invested funds	$4,197 35
Income previously acknowledged	31,302 36
Total	$35,499 71

CURRENT RECEIPTS.

MAINE, $468.87.

Bath. Central Ch. and Soc	26 20
Bath. Children's Loyal Temperance Legion, 2 Packages Books, etc., *for Sherwood, Tenn*	
Bethel. First Cong. Ch. and Soc	18 42
Brewer. Mrs. Catharine S. Hardy (100 of which *for Chinese M. in Cal.*)	200 00
Bridgton. First Cong. Ch. and Soc	20 63
Castine. Class No. 9 Trin. Sab. Sch., *for Student Aid, Tougaloo U*	1 70
Dennysville. Cong. Ch	13 96
Hampden. Cong. Ch	11 80
Limington. Cong. Ch	9 00
North Anson. "A Friend."	15 00
Portland. Seamens Bethel Ch	41 50
Saco. First Parish Ch	19 13
Searsport. First Cong. Ch	21 53
Wells. B. Maxwell	20 00
Yarmouth. First Parish Ch	50 00

NEW HAMPSHIRE, $737.53.

Acworth. Cong. Soc	10 87
Amherst. Capt. G. W. Bosworth	3 00
Bedford. Milton B. George, *for Clinton Chapel, Talladega C*	2 00
Durham. Cong. Ch	21 86
East Derry. First Cong. Ch	3 83
Hanover. "Susie's Birthday Gift."	5 00
Littleton. Cong. Ch	11 36
Mount Vernon. Cong. Ch., to const. REV. JOHN THORPE, L.M	50 00
Nashua. First Cong. Ch., *for Indian M.*	61 50
North Hampton. Cong. Ch. and Soc	17 00
Pelham. Mrs. E. W. Tyler, *for Freight*	2 00
Rindge. "A Friend."	1 00
Salisbury. Cong. Ch	3 25
Temple. Mrs. Lucy W. C. Keyes	40
West Lebanon. Cong. Ch	16 96
	$210 03

ESTATES.

Cornish. Estate of Sarah W. Westgate, by A. E. Wellman for Trustees Cong. Ch. of Cornish 27 50
Milford. Estate of Lydia H. Frost, by Albert Heald and David Heald, Executors 500 00

$737 53

VERMONT, $340.33.

Berlin. First Cong. Ch 22 00
Charlotte. Cong. Ch 20 50
Hartford. E. Morris 100 00
Highgate. Cong. Ch 4 78
Rutland. Cong. Ch 50 00
Shoreham. Cong. Ch 19 00
Thetford. First Cong. Ch 6 01
Vergennes. Cong. Ch 20 00
Wallingford. Cong. Ch. and Soc 45 00
Wallingford. "C. M. T.," *for Mountain Work* 2 00
West Townshend. Cong. Ch. and Soc .. 8 90
Worcester. Ladies of Cong. Ch., *for McIntosh, Ga* 5 00
Woman's Home Missionary Union of Vermont, by Mrs. William P. Fairbanks, Treas:
Manchester. W. H. M 5 00
Peacham. Ladies 25 00
Saint Johnsbury. Ladies 7 15
37 15

MASSACHUSETTS, $8,192.20.

Abington. Sab. Sch. of First Cong. Ch. *for ed. Indian Child, Fort Berthold, Dak.* 21 06
Amesbury and Salisbury. Union Evan. Ch 14 50
Andover. "Friend," *for Girls' Dormitory, Macon, Ga* 1,202 76
Andover. Mrs. Phebe A. Chandler, *for Chandler Normal Sch., Lexington, Ky.* 483 22
Bernardston. Cong. Ch 7 30
Boston. "Friends," *for Tougaloo U* 60 00
"A Friend." 25 00
Woman's Home Miss'y Ass'n., *for Indian Sch'p. Oahe Ind'l Sch* 15 00
Neponset. Sab. Sch. of Trinity Ch., on True Blue Cards, bal. to const. CHESTER G. BARNES L. M 8 00
Roxbury. Walnut Av. Cong. Ch 227 54
335 54
Boylston Center. Charles T. White 5 00
Bradford. Cong. Ch. and Soc 37 01
Cambridgeport. Stearns Chapel 3 83
Campello. South Cong. Ch 100 00
Chesterfield. Cong. Ch 10 75
Conway. Cong. Ch 6 50
Curtisville. Cong. Ch 20 20
Curtisville. Sab. Sch. of Cong. Ch., *for Oaks, N. C* 27 41
Dalton. Mrs. Louise F. Crane, 50; Miss Clara L. Crane, 50, *for Tougaloo U* 100 00
East Bridgewater. Union Sab. Sch., *for Student Aid, Talladega C* 12 50
Falmouth. Cong. Ch 39 58
Hardwick. Calvinistic Ch 9 95
Haverhill. Algernon P. Nichols, *for Tillotson C. and N. Inst* 200 00
Holden. Two Bbls. of C. and 8.45, by Miss M. A. Perry, *for McLeansville, N. C* 8 45
Holden. M. A. Perry 4 00
Holliston. "Bible Christians of Dist. No. 4." 50 00
Leverett. Y. P. S. C. E., ad'l, *for Grand View, Tenn* 11 00
Marshfield. First Cong. Ch. and Soc 131 68
Millbury. First Cong. Ch., (10 of which *for Mountain Work*) 58 40
Millbury. M. D. Garfield, 10; Lizzie M. Garfield, 2 ..... 12 00
Natick. First Cong. Ch 150 00
Newburyport. A Friend, *for Indian M* 10 00
Northampton. ——— 3 00
North Wilbraham. Grace Union Ch 17 50
Peru. Rev. S. W. Powell 3 00
Prescott. Sab. Sch. of Cong. Ch 9 00
Randolph. Miss Abby W. Turner 20 00
Revere. Miss Emily M. Peck, Bbl. of C., *2 for Freight, for Marion, Ala* 2 00
Richmond. Cong. Ch 5 64
Royalston. "Thank Offering from a Friend," *for Greenwood, S. C* 12 50
Springfield. Mrs. O. C. Hunt 10 00
South Amherst. Cong. Ch 11 00
Uxbridge. WILLIAM H. SEAGRAVE, bal. to const. himself L. M 25 00
Wakefield. Y. P. S. C. E. of Cong. Ch 15 66
Wakefield. Sab. Sch. of Cong. Ch., bal. to const. GEORGE H. MADDOCK L. M 6 17
Ware. Mr. Anderson's S. S. Class, *for Indian Sch'p, Santee Normal Sch* 17 50
Warren. Mrs. Joseph Ramsdell, *for Chinese M* 5 00
Warren. Ladies, Box of Bedding, etc.; Mrs. M. L. Hastings, 3, *for Freight, for Austin, Texas* 3 00
Westford. William Taylor, 5, *for Indian M.* and 5 *for Mountain Work* 10 00
Whateley. Cong. Ch., 12.84, and Sab. Sch., 10 ..... 22 84
Winchester. Y. P. S. C. E., *for Indian Sch'p., Santee Normal Sch* 70 00
Woods Holl. Cong. Ch 3 00
Worcester. Polly W. Ames and George W. Ames 6 00
———. "Donations." 100 00
———. "A." 10 00
Hampden Benevolent Association, by Charles Marsh, Treasurer
Huntington. Second 19 85
Mittineague 3 57
Monson. Sab. Sch., *for Indian M* 50 00
Springfield. Rev. Edward Clarke 5 00
78 42

$3,538 87

ESTATES.

Conway. Estate of Ruby Strong, Mrs. Julia E. Tilton, Adm'x., *for Tougaloo U.* 20 00
Cummington. Estate of Mrs. R. P. W. Baldwin, by Ethan Clark, Executor ... 500 00
Medfield. Estate of Mrs. Abigail Cummings, *for Education, Instruction and Improvement of the Colored Population of the South* 3,000 00
Newton Highlands. Estate of Miss Ellen Craft, by Miss Emeline H. Craft and Sarah A. Craft, Executors 400 00
Southampton. Estate of Eunice L. Strong, Henry W. Bosworth, Adm., by Charles Marsh, Treas. Hampden Benev. Ass'n. 733 33

$8,192 20

CLOTHING, ETC., RECEIVED AT BOSTON OFFICE.

Winchester, Mass. First Cong. Ch., by Miss Elizabeth P. Chapin, Bbl of C., Val. 50, *for Fort Berthold, Dak* .....

RHODE ISLAND, $32.00

Little Compton. United Cong. Ch 15 00
Narragansett Pier. Miss C. Danielson, *for Indian M* 2 00
Providence. N. W. Williams 15 00

CONNECTICUT, $1,395.01.

Bridgeport. Sab. Sch. of Second Cong. Ch 25 00
Colebrook. Cong. Ch. and Soc 16 14

East Granby. Ladies, by Mrs. Ellen H. Strong, *for Conn. Ind'l Sch., Ga*..... 5 00
East Hartford. Sab. Sch. of First Cong. Ch., 31.54 *for Indian M.*; Infant Sch., 2.80, *for Rosebud M*..... 34 34
Green's Farms. Cong. Ch..... 20 00
Guilford. Wigwam Club of First Cong. Ch., *for Indian Sch'p.*, and to const. MISS EMMA PHELPS and MISS LOTTIE NORTON L. M.'s..... 70 00
Guilford. First Cong. Ch., to const. WILLIAM C. BISHOP L. M..... 30 00
Middletown. Third Cong. Ch..... 13 37
Hadlyme. Jos. W. Hungerford..... 100 00
Hampton. "A Friend."..... 5 00
Lisbon. Cong. Ch..... 20 00
Mount Carmel. Cong. Ch..... 47 20
New London "A Teacher and Chinese Scholar, First Ch. of Christ," *for Chinese M*..... 5 00
New Preston. Mrs. Betsey Averill, *for Mountain Work*..... 10 00
New Preston. Ladies of Cong. Ch., *for Conn. Ind'l Sch., Ga*..... 5 00
Norfolk. Young Ladies' Mission Band, *for Indian M*..... 42 42
North Haven. Cong. Ch..... 57 00
North Guilford. Mrs. Eben F. Dudley, *for Indian M*..... 5 00
Oxford. Cong. Ch.. to const. REV. HENRY M. HAZELTINE L. M..... 32 88
Prospect. Cong. Ch..... 20 00
Redding. Cong. Ch 20 73
Riverton. Cong. Ch..... 7 00
Salem. Cong. Ch..... 11 50
Sharon. Cong. Ch. and Soc..... 46 69
South Windsor. First Ch..... 11 49
Stonington. Second Cong. Ch. and Soc.. 46 50
Terryville. "A Friend," *for Indian M*.... 20 00
Thomaston. Cong. Ch..... 7 75
Windsor. First Cong. Ch..... 75 00
———. "A Christian Union Reader," *for Chinese M*..... 25 00
———. "A Friend in Conn."..... 10 00

ESTATE. $845 01

Rocky Hill. Estate of Rev. Asa B. Smith, by Rev. E. Harmon, Ex..... 550 00

$1,395 01

NEW YORK, $36,789.63.

Augusta. "Friends," by M. A. Holmes.. 1 45
Cambria Center. Sab. Sch. of Cong. Ch. 8 00
Comstock. "A Friend"..... 20 00
Deansville. Cong. Ch., *for Charleston, S. C.* 9 08
Eaton. Cong. Ch..... 8 50
East Bloomfield. Sab. Sch. Cong. Ch., *for Santee Ind'l Sch*..... 26 22
Franklin. Cong. Ch..... 30 06
Fredonia. Miss Martha L. Stevens..... 2 00
Greene. Cong. Ch..... 10 50
Java. Sab. Sch. of Cong. Ch. 10., Juv. Temp. Soc. 1.25, by Mamie J. Lyford, Treas..... 11 25
New York. "Pilgrim Church," 20., Rev. Stephen Angell, 10..... 30 00
North Walton. Sab. Sch. of Cong. Ch.... 8 57
Nyack. John W. Towt..... 100 00
Tarrytown. "A Friend,"..... 50 00
Warsaw. "A Friend," 50., Cong. Ch., 4... 54 00
Woman's Home Missionary Union of N. Y., by Mrs. L. H. Cobb, Treas., *for Woman's Work:*
Jamestown. Ladies' Aux... 15 00
Rutland. Ladies' Aux..... 5 00
20 00

ESTATES. $389 63

Fulton. Estate of Mrs. A. B. C. Dada.... 1,400 00
New York. Estate of John F. Delaplaine, James Cruickshank and Talbot W. Chambers, Executors.....35,000 00

$36,789 63

NEW JERSEY, $82.00.

Bordentown. Lambert Bewkes..... 3 00
Highlands. Rev. R. R. Proudfit..... 54 00
Perth Amboy. Rev. P. Kimball..... 25 00

PENNSYLVANIA, $1.00.

Braddock. Thomas Addenbrook, P'k'g. C., etc., *for Sherwood, Tenn*..... 1 00

OHIO, $164.50.

Adams Mills. Mrs. M. A. Smith..... 10 00
Bryan. S. E. Blakeslee..... 5 00
Charlestown. Cong. Ch..... 2 50
Cleveland. Hough Chapel, 20., Crawford Road, 20., by Rev. C. W. Hiatt..... 40 00
Cleveland. East Madison Av. Cong. Ch.. 25 00
Cincinnati. Mrs. Betsey E. Aydelott..... 5 00
Garrettsville. Cong. Ch., 22; Woman's Miss'y Soc., 3.; Y. P. S. C. E., 5., to const. REV. EDGAR S. ROTHROCK L.M..... 30 00
Kent. Ladies' Miss'y Soc., by Ada J. Blackmore, *for Memphis, Tenn*..... 10 00
Marietta. Cong. Ch..... 2 00
Steubenville. First Ch..... 10 00
Ohio Woman's Home Missionary Union, by Mrs. Phebe A. Crafts, Treasurer, *for Woman's Work:*
Akron. Aux..... 20 00
Harmar. Oak Grove Mission Band..... 5 00
25 00

ILLINOIS, $491.43

Beecher. Member Cong. Ch..... 10 00
Belvidere. Mrs. Mary C. Foote, 5., *for Tillotson C. and N. Inst.*, and 3. *for Woman's Work*..... 8 00
Chicago. First Cong. Ch., 149.01; Plymouth Cong. Ch. and Soc., 11.60..... 160 61
De Kalb. Cong. Ch..... 18 87
Dover. Cong. Ch., (100. of which from Dea. George Wells) to cont. DEA. J. HOYT, DEA. AARON DUNBAR, JOHN W. HENSEL, J. B. ALLEN and JAMES A. PIERCE L.M'S..... 123 71
Hyde Park. S. S. Class, Presb. Ch., *for Student Aid, Marion, Ala*..... 1 50
Joliet. "A Thank Offering, M. T. M."..... 10 00
Joy Prairie. Cong. Ch..... 42 15
Lyndon. J. M. Hamilton..... 1 00
Walden. Cong. Ch' ad'l..... 7 13
Normal. Cong. Ch..... 9 94
Ontario. Cong. Ch..... 14 34
Princeton. Mrs. S. C. Clapp..... 25 00
Providence. Cong. Ch..... 12 00
Ravenswood. Cong. Ch..... 21 01
Toulon. Cong. Ch., in part 10 00
Wauponsee Grove. Cong. Ch..... 16 17

MICHIGAN, $61.85.

Ann Arbor. Y. P. M. S. of First Cong. Ch. *for Chapel, Santee Agency*..... 13 85
Calumet. Ladies' Miss'y Soc., by Mrs. L. W. Killmar, *for Athens, Ala*..... 20 00
Farmington. Mary Erwin..... 10 00
Homer. Mrs. C. C. Evarts..... 6 00
Woman's Home Missionary Union of Michigan, by Mrs. E. F. Grabill, Treas: Grand Blanc. "Willing Helpers," *for Normal Training Sch., Santee Agency*..... 12 00

WISCONSIN, $360.10.

Beloit. First Cong. Ch..... 169 30
Boscobel. "Coral Workers" by Mrs. A. A. Young..... 3 00
Cooksville. Cong. Ch..... 6 36
Eau Claire. Sab. Sch. of First Cong. Ch. 15 00
Fond du Lac. Cong. Ch. to const. WILTON B. SIMMONS L.M..... 43 89
Fort Atkinson. Cong. Ch..... 15 80

LaCrosse. Cong. Ch..... 51 41
Lake Mills. Cong. Ch..... 4 00
Ripon. First Cong. Ch..... 20 00
Viroque. Ladies' Miss'y Soc., Box Books, etc., *for Sherwood, Tenn*.....
Waukesha. Cong. Ch..... 31 34

IOWA, $211.26.

Clayton. N. G. Platt..... 5 00
Creston. Pilgrim Ch..... 1 81
Davenport. Mrs. M. Willis, Box Papers, etc., *for Sherwood, Tenn*.....
Dubuque. Y. L. Benev. Soc., *for Student Aid, Talladega C*..... 8 00
Grinnell. Cong. Ch..... 4 92
Maquoketa. Cong. Ch..... 5 16
Nashua. Cong. Ch..... 10 68
Osage. Cong. Ch., to const. L. A. LARSON and LEE J. LOVELESS L.M.'s..... 60 00
Red Oak. Sab. Sch. of First Cong. Ch., 4 Packages Papers, etc., *for Sherwood, Tenn*.....
Storm Lake. Cong. Ch..... 13 14
Tipton. "L. M. S." *for Mountain Work*... 5 00
Victor. Mrs. C. L. McDermid, *for Nat, Ala*..... 50
Iowa Woman's Home Missionary Union, *for Woman's Work:*
Bellevue. L. M. S..... 4 25
Des Moines. L. M. S..... 5 00
Genoa. W. H. M. U..... 2 01
Grinnell. W. H. M. U..... 3 01
Humboldt. W. M. S..... 5 00
Iowa City. W. H. M. U..... 25 35
LeMars..... 2 10
Magnolia. W. H. M. U..... 1 50
Osage. W. M. S..... 2 15
Sheldon. W. M. U..... 2 00
Traer. L. M. S..... 20 00
Dubuque. Y. L. B. S..... 4 00
Fairfield. L. M. S..... 3 10
McGregor. L. M. S. ad'l to cont. MRS. WILLIAM TROUTFETTER L.M..... 10 58
McGregor. "Thank Offering,"..... 2 00
New Hampton. L. M. S.... 5 00
97 05

MINNESOTA, $46.90.

Austin. Mrs. S. C. Bacon..... 10 00
New Richland. Cong. Ch..... 2 00
Rose Creek. Mrs. J. S. Rounce, on True Blue Card..... 3 10
Rushford. Cong. Ch..... 5 28
Saint Paul. Saint Anthony Park Cong. Ch. 19 00
Tivoli. Lyman Humiston..... 1 00
Worthington. Union Cong. Ch..... 6 52

MISSOURI, $12.50.

Amity. Cong. Ch..... 2 50
Kidder. Cong. Ch..... 10 00

KANSAS, $5.00.

Boston Mills. J. Hubbard..... 5 00

DAKOTA, $5.00.

Yankton. Gen. W. H. H. Beadle..... 5 00

SOUTH DAKOTA, $9.65.

Elrod. Cong. Ch..... 1 60
Woman's Home Missionary Union of South Dakota, by Mrs. Sue Fifield, Treas., *for Woman's Work:*
Plankinton. W. M. S..... 3 05
Sioux Falls. W. M. S..... 5 00
8 05

NEBRASKA, $58.73.

Exeter. Young Ladies' Miss'y Soc., by Grace Gilbert..... 5 00
Fremont. Cong. Ch., 35., and Sab. Sch. 7.48..... 42 48
Nebraska City. Woman's Miss'y Soc., by Mrs. J. B. Parmlee, Treas..... 10 00
Silver Creek. Cong. Ch..... 1 25

MONTANA, $20.50.

Helena. First Cong. Ch..... 20 50

CALIFORNIA, 70c.

Murphys. Douglas Flat Cong. Ch..... 70

OREGON, $650.63.

East Portland. First Cong. Ch..... 63

ESTATE.

Portland. Estate of Dea. H. M. Humphrey, by Rev. C. F. Clapp..... 650 00

NORTH CAROLINA, $5.25.

McLeansville. First Cong. Ch..... 1 50
Nall. Cong. Ch..... 50
Pekin. Cong. Ch..... 1 25
Salem. Cong. Ch..... 2 00

TENNESSEE, $215.50.

Glenmary. Cong. Ch..... 10 00
Memphis. "Friends," *for LeMoyne Sch. Building.* (30. of which to cont. DR. D. T. PORTER L.M)..... 205 50

GEORGIA, $17.00.

Atlanta. Teachers and Students of Atlanta U., *for Indian M*..... 15 00
Cypress Slash. Cong. Ch., *for Atlanta U*.. 2 00

TEXAS, 65c.

Austin. Tillotson Ch. of Christ, ad'l..... 65

NEW MEXICO, $3.80.

Albuquerque. Cong. Ch..... 3.80

JAPAN, $20.00.

Kioto. Mission Ch..... 20 00

Donations..... $7,618 69
Estates..... 42,780 83
$50,399 52

INCOME, $30.00.

Belden Sch'p Fund *for Talladega C*..... 30 00

TUITION, $98.00.

Wilmington, N. C., Tuition..... 11 50
Grand View, Tenn., Tuition..... 74 42
Austin, Texas, Tuition..... 12 08
98 00

Total for August.....$50,527 52

SUMMARY.

Donations.....$171,498 08
Estates..... 98,995 51
$270,493 59
Income..... 9,103 21
Tuition..... 34,059 84
United States Government appropriation for Indians..... 15,219 37

Total from Oct. 1 to August 31....$328,875 51

FOR THE AMERICAN MISSIONARY.

Subscriptions for August..... $26 55
Previously acknowledged..... 733 12

Total.. ..... $759 67

H. W. HUBBARD, Treasurer,
56 Reade St., N. Y.